

'The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

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## PARTY SPIRIT.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—PAUL.

So it should be in all the Branches of the Church throughout the earth, but we fear it is not the case. Before this earth can become a heaven, the people must become one; the divers party feelings which divide men, distracting their councils, and frustrating all attempts at united action, must be entirely banished; a man must consider his neighbour as his brother, and their interests must be identical. Until this be the case, the Millennium will remain a perfect chimera, it will exist only in the imagination. So true it is that mankind will make their own heaven or hell. Do all the Saints realize this? Do they, on all occasions, endeavour to build themselves up by building their brethren up, or by pulling them down? The latter is too often the case. And yet no practice is more calculated to defeat the end in view! Is it not passing strange that Saints should persist in such a course? Verily it is.

This unlovely disposition manifests itself not only among the members of the Church, but sometimes among those who hold the Priesthood, and here it works its deadliest evil, for it is a well known fact, that when the head is affected the whole system speedily becomes deranged. A double responsibility, therefore, rests upon those who hold the Priesthood, to guard against any influence which may be calculated to lead them to detract from a brother's merit, or to lower him in the

esteem of his brethren, more especially when he holds a responsible office in the Church, for if the Saints withdraw their confidence from an Elder, through the detracting remarks or influence of another Elder, how is the first to magnify his calling? He cannot, at least until he recovers that confidence, or outlives the detraction. Wounds in a man's reputation often take considerable time to heal, and all this time is lost time, and, after all, ugly scars remain, which tears can not remove, though, if they could, they oft would freely flow, to obliterate all monitors of the past.

The Pastor, the President of a Conference, the Travelling Elder, and the President of a Branch, especially, ought to guard against, and indignantly repel, the very first suggestion of detraction. They ought to sustain each other in all good faith and confidence, and be extremely careful of each other's reputation. They should be charitable and long-suffering towards each other, and endeavour to see eye to eye in all things, that their hearts may be firmly united as the heart of one, then would their counsels be the words of life, the demonstration of the Holy Spirit would make their teachings powerful, and give them weight with Saints and sinners. But where suspicions and petty jealousies are allowed to creep in the hearts of the chief officers in a Conference, and coldness fills their bosoms towards each other,

and division and contention characterize their councils, how, in the name of heaven, can good be done? How can the Conference exhibit the spirit of the Gospel? How can the Saints progress in numbers, unity, and faith? It is a positive fact that where the chief authorities of a Conference are divided, and are engaged in thinking and saying unpleasant things of each other, the same spirit will run through the Conference, and the members will forget "Mormonism," and straightway run into "Gentilism," and one will say, "I am for the Pastor;" another, "I am for the President of the Conference;" a third, "I am for the Travelling Elder;" a fourth, "I am for the President of our Branch;" just as some carnal Saints of old got quarrelling about whom they stood up for, and whom they belonged to—"I am of Paul; and I, of Apollos; and I, of Cephas; and I, of Christ." What could be a nearer approach to Satan's government than such a state of things as this? Let none be deceived, for whoever gives way to this spirit, no matter who he may be, or whom he may claim to be of or for, he is truly not for Christ, but for Satan, and the sooner such a professed Saint repents, and does again the first works of salvation, and gets the spirit of the Gospel anew, the better it will be for him, and all who look up to him.

It is truly distressing to suppose that Elders who have authority placed upon them to counsel the Saints, and direct a portion of the work of the Lord, should so far forget their high and holy calling as to give way to jealousies and ill will toward each other, and fill the hearts of the Saints with party feelings, instead of the spirit of the Gospel, which is a spirit of union and peace. How mean and contemptible, how opposite to every pure and generous sentiment, how contrary to the whisperings of the Spirit of God, how fatal to the spread of the Gospel, the upbuilding of the kingdom, and the perfection of the Saints, is such conduct! It is utterly beneath the dignity of a servant of God, and will cause one who gives way to it, more loss than he is at all aware of. Wherever such a spirit prevails, let it be banished forthwith, and never more permitted to invade the sacred precincts of the Church.

Very closely allied to this party spirit is the national feeling that some exhibit. This national feeling is another feature of

"Gentilism." "Gentilism" breaks up the family of man, and divides them off into parties and nations, having contrary interests. "Mormonism," on the other hand, unites the family of man, by drawing them from all nations and parties, and imbuing them with one spirit, making their interests identical, and, eventually, restoring to the earth one language. Which "ism" is the most noble?

Does it not betray folly when a brother, an Elder, a President, or a Pastor, says, "I do not like Elder A—, because he is a 'cute Yankee;" or, "I do not feel right with Elder B—, because he is a canny Scotchman;" or, "I dislike Elder C—, because he is a jealous Welshman;" or, "I cannot work with Elder D—, because he is a hot-headed Irishman;" or, "I would sooner travel with any one else than Elder E—, because he is a regular John Bull?" But is it not much greater folly for a brother to have in his mind a constant jealousy and animosity towards his brother, and to seek occasion to sap his influence, because they may have been born in different nations? There is such evident folly in such a course as this, that we might wonder how it is possible for a Saint to give way to it. What has one nation to boast over another? Previous to the angel's revealing the Gospel to Joseph, all nations were equally destitute of it, and of the light of truth, and the most enlightened nations were as far in the background in heavenly intelligence as the untutored Indians. There are good and bad persons and qualities in all nations. The Gospel is going forth to draw out all the good, and to unite them in one, and the time will soon come when only two parties will exist on the earth—Saints and sinners. The Saints will be one nation; the sinners, a multitudinous medley of nations, allied against the truth. Then it can be plainly seen that these who evince a determination to continue in the Church, those sectional feelings and distinctions which now prevail in the world, are not for the advancement of God's purposes.

All real Saints, when they receive the Gospel, will readily relinquish party spirit and national feeling, and count such things as the distinctive ornaments of Satan's kingdom. "God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him," and should be with His Elders and Saints.

## MESSAGE OF GOVERNOR BRIGHAM YOUNG,

TO THE MEMBERS OF THE COUNCIL, AND HOUSE OF REPRESENTATIVES OF THE  
LEGISLATURE OF UTAH.

Gentlemen — Under renewed obligations to our Father in heaven for protection, mercy, and blessing, we are again assembled in solemn Council, expressly for the purpose of representing the wishes and interests of our respective constituents; of amalgamating our views and feelings; and by the concentration of the varied ability, talent, and wisdom of all, of bringing forth those harmonizing influences which protect, unite, and regulate society; and of combining in a common interest the welfare of the inhabitants of the newly settled but far distant vales, the hardy and enterprising pioneers, and the opulent citizens, artisans, and labourers of the towns, cities, and settlements of not old, but longer date.

Governments, like men, should learn by experience; and omitting to follow in the footsteps of traditional error and folly, extract the good, being guided by that unerring wisdom which enlightens the understanding, and brings forth, from the treasures of knowledge, things both new and old for the benefit of mankind.

Laws should be simple and plain, easy to be comprehended by the most unlearned, void of ambiguity, and few in number. The greatest simplicity which can be attained in the formation of a code of laws tends to lessen litigation. They should moreover consist more of an organic than remedial character. It is my firm conviction that particularization by the Legislature, of every minute point which is liable to arise in law cases, is founded in error, and tends to promote litigation, screen the guilty, subvert justice, entammel the honest jurist, and ensnare the unwary victim in its hydra meshes—embroiling and involving the peace and quiet of any community in which it is permitted to rear an influence. Such a course is only favourable to the evil doer, and such as prefer to exonerate themselves from the plain, straightforward claims of justice; because, peradventure, a doubtful item in law may be found, which, properly taken advantage of by its able exponents and devout votaries, may be wielded to aid them in their villainy,

thereby strangling justice in her very courts, and profaning her very temples, in the citadel of her power.

Owing to human frailty, we may not attain unto a perfect code until the fulness of times shall more fully disclose heaven's brightness, and our "officers are peace," and our "extractors righteousness."

It is very properly considered that persons appointed to administer and execute the laws, are not only capable, but are honest in every discharge of duty; and indeed it is not even presumable that it could be otherwise; nevertheless, if it should prove different, the people have their remedy—let their place be filled by others. With this restrictive power in their own hands, the people are safe in investing their officers with discretionary powers sufficient for almost every case, in full confidence that they will not abuse the trust reposed in them, but execute judgment in righteousness, faithfully respecting the proffered covenant of Heaven's King, that He will put His "law in their inward parts, and write it upon their hearts."

This policy, carried out, instead of making a machine of a man, a mere puppet, or automaton, calls into exercise all the ennobling qualities of his nature, the highest attainments of which he is susceptible. Integrity, sense, and judgment cause him to look upon himself as responsible, for the abuse of power with which he is entrusted by the people, directly to the source from which he receives it. Strip a judge or justice of the legal mists and fog which surround him in this day and age, leave him no nook or corner of precedent, or common law, ambiguous enactments, the accumulation of ages, wherein to shelter, and it is my opinion, that unrighteous decisions would seldom be given.

It is much better to have no written law, than to send people into the labyrinths of such a mass of nonsense as fills the library of the law student, and which we frequently see entailed upon the people by the legal enactments our statute books contain.

Let all of our laws have no other practice or rule of decision, save it be in the discretion vested in the bosom of the court. It is true, there is much wisdom in the experience of the past, and the sons of wisdom can see and appreciate it; but that it is intermingled with much darkness, folly, and inapplicability to us, few will deny.

We shall have accomplished a great and a good work, when we have drawn from the fountains of wisdom and intelligence, rules and regulations to govern, control, sustain, and protect society. Under the canopy of our ever glorious Constitution, we have liberty to combine from the experience of ages, all that wisdom has sanctioned, and, adding thereto such as she shall seem to dictate, erect for ourselves a platform whereunto to build, which, being freed from the burden of past errors, inapplicability, folly, and tradition, will exert a vivifying, invigorating, reforming influence, descending to the capacity of all who can read, even though not learned in the so called "Science of Law." Let this therefore be our motto: "True Principle and Simplicity." Let our enactments contain all that is necessary, and *no more*, and obviate the necessity for travelling outside of them to know the law. Then shall we bring it to understanding, and within the comprehension of the school boy, and the humblest citizen; avoiding that huge mass of uncertainty contained in the musty rolls of ages, and emanating principally from those governments and nations whose principal efforts seemed to result in the aggrandizement of the rich and powerful, at the expense of the poor and humble.

In this connexion, permit me to add that our Code appear inclined to prepare laws to meet all necessary purposes, bestowing great care upon such as they intend to present for the action of the Legislature, although a multiplicity of other business has retarded their progress.

Since my last communication to your honourable body, nothing of serious importance has occurred, except the hostilities of the Utah Indians, to disturb the usual peace and quiet routine of the business affairs pertaining to our mountain government.

The annual pilgrim host have come, and passed on to the land of gold, unobtrusively, and with unprecedented harmony, leaving occasional representatives

here and there, who, either through choice or necessity, tarry awhile in the valleys of the mountains, awaiting the moving trains of another season to escort them to rejoin their brethren at the shrine of their worship, the shining dust of the new born star.

The immigration to this territory has been considerable—amounting, it is estimated, to about ten thousand souls. Of these, a portion are from the northern European States, and the British Isles; a very fair division to Utah of the annual foreign immigration to the States, when we consider her far inland position. Utah! Fair Utah!! Behold her in the midst of the snow-capped mountains, narrow vales, or extended plains; no navigable river penetrates her surface, nor proceeds from her mountain fastnesses, on which to bear to her bosom the commerce of the nations. The iron horse has not yet found his way along her narrow vales, nor yet have the lightning wires conveyed to her citizens the "latest news." In silent grandeur she reposes, content in her internal resources, unacquainted with the hurried excitement of the day, or the passing wonder of the fleeting moment. For weeks, aye, months, the ox trains drag their heavy weights along, with whatever mail matter may have been entrusted in a day long since past and forgotten. Perhaps there are no people, in this age of rapid communication, so isolated as ourselves. In our internal intercourse, we have frequent exchanges with each other, but outside of this narrow compass, from two to seven months frequently intervene without a word from any source beyond the limit of the Great Basin.

It would seem probable that if the authorities at Washington, could only realize themselves in our position in this respect, they would exercise a little clemency, and use a little exertion to let us hear from them as often as twice a month, if not weekly. We are not very nomadical in our pursuits, and may usually be found somewhere in the vicinity of the Great Salt Lake, although it is said that we have wandered to the Gallipagos. Having no intention of straying so far, just at present, I propose that Congress be advertised of the fact that we are still hereabout, and may easily be found on inquiry. It might also be well to suggest to the Department, that it would be as well, that is, if they wish to accommodate



us with the mails, to let their contracts to such persons as make bids with the expectation of fulfilling them, and who will provide suitably to do it with some prospect of success. The contracts heretofore would never justify extra expense; consequently, the contractors' feeble attempts of course proved fruitless, and we have been left without a solitary mail, for over half a year at a time.

We recognize in the Pacific Railway a work worthy the attention of a great and enterprising people; and pass where it will, we cannot fail to be benefitted by it. The present overflowing coffers of the public Treasury seem a propitious omen for its speedy accomplishment, if Congress exercise that wisdom for the benefit of the nation, which will secure to herself the greatest political, as well as pecuniary, advantages proffered in the century in which we live. It is of incalculable convenience and profit in times of peace, and indispensable in war. In addition to throwing into the lap of the nation, the treasures and commerce of the Eastern Continent, and the Pacific Isles, its accomplishment cannot fail, by reason of furnishing so rapid a conveyance, to carry influence and power from one extremity of the Union to the other, and make her the arbiter of the world. It will greatly increase the commerce on the seas, and afford it the most powerful protection.

Owing to the death of the deeply lamented Captain Gunnison and a portion of his party, who were engaged in exploring a route for this road through this region of country, it is possible that its advantages may measurably be lost sight of, or remain unknown, until a location of some route is made. I have therefore thought proper to call your attention to this subject, hoping that the interest which is known to exist in favour of this route will not permit it to suffer for the want of proper representation to Congress.

While the world is progressing with steam engine power, and lightning speed, in the accumulation of wealth, extension of science, communication and dissemination of letters and principle, why may not the way be paved for the easier acquisition of the English language, combining as it does great extension and varied expression, with beauty, simplicity, and power, and being unquestionably the most useful and beautiful in the world? But while we freely admit this, we also have to ac-

knowledge that it is perhaps as much abused in its use, and as complex in its attainment as any other. The correction of its orthography, upon some principle of having characters to represent the sounds which we use, has occupied the attention of many scientific gentlemen from time to time, but through lack of influence, energy, or some other cause, they have failed to accomplish so desirable an object. If something of this nature could be introduced which could be brought into general use, I consider it would be of great utility in the acquirement of our language. I am happy to learn that the Regency are deeply engaged in investigating this interesting subject; and hope that ere long, they may be able to produce something that will prove highly beneficial. This Board have exerted a genial influence in behalf of education, by stimulating the people to erect good school houses, and giving an impetus to the organization and maintenance of common schools, and the cause of education generally. For the want of funds the University works continue suspended, but it is expected that the increasing amount of the finances will soon enable you to grant them substantial aid. The education of our youth is a subject which should never be foreign from our care; and I doubt not, will continue as heretofore, to engage your warmest interest and encouragement.

Under the wise and correct impressions that to promote domestic manufactures, and endeavour to develop the resources of this Territory, they were best advancing the true interest of the people, their constituents, the Legislature of last season passed many acts for the encouragement of such manufactures and productions as were deemed essential, and within the ability of the people to accomplish.

The response which the inducements thus offered have met, although not as flattering as desired, is yet considerable, and betokens a disposition on the part of the citizens, to supply, from their own industry and perseverance, their necessary wants.

The only premiums reported, which have been awarded, are two for raising flax seed. The crop raised by William Muir being 27½ bushels of seed, and 500 lbs. of flax lint from one acre of ground, (see report of Auditor,) sets at rest the foreboding of some of our citizens that it

would not lint in this country, and adds a most important item of raw material to our list of resources. I strongly recommend a continuation of this policy, believing that nothing can give greater activity, energy, or more independence, and wealth, than for a people to *supply from home production, home supplies*. Extend therefore your aid, commensurate with your ability, for the encouragement of home manufactures. Let the artizan and the machinist erect their trophies upon our mountain rivulets, and let the strong rush of the swift waters, intermingling the voice of machinery with the hum of business, be made to contribute its overflowing bounty to advance the interest of enterprising men.

It is obvious to the most casual observer, that the natural wealth of this country consists in stock raising, and grazing. This branch of business is occupying a large share of the attention of our citizens, and considerable investments have already been made. So long as the California markets remain dependent upon foreign supplies, we may naturally expect large accessions will be made to our flocks and herds. I have directed your attention to this subject, that some regulation may be made in relation to the management of herds and herding grounds, so as to preserve good order amid conflicting interests. Self-protection requires that some system, requiring a strict observance of its provisions, should be adopted. It is desirable that the people take care of their stock, either by herding, or pasturing, instead of letting it roam at large, thereby saving much time and labour, in hunting lost stock, which is probably either driven off, or stolen by the Indians, without the knowledge of the owners; this being the result of their own carelessness and neglect, in not suitably providing for its safe keeping.

It would seem that some combined effort, under suitable regulations, would be salutary, either to make large enclosures, or provide suitable herding, which as yet has not been done among us.

Owing to the Indian disturbances in the southern part of the Territory, but little has been done in making Iron, although the preparatory work is considerably advanced. The appropriations made for opening a road to the coal beds, and also to encourage the making of iron, have been expended. In working this road,

thick beds of excellent coal have been discovered, whose existence was not previously known. A large number of families having migrated to Iron county this season, together with other effectual operations, it is presumed that they will be able to continue the works with an increased energy, and soon realize our strong anticipations of success.

The same warfare has also impeded the public works at Fillmore, the inhabitants having sufficient to do to protect themselves, their stock and crops, from the threatened outbreak of the Indians; although the Indians in that immediate vicinity were, until the massacre of Captain Gunnison and party, supposed to be friendly. The further prosecution of those works will have to be done at the expense of the public funds of the Territory, unless Congress shall see proper to extend her liberality by an additional appropriation.

The site for the Penitentiary has been located by the Secretary, the Hon. A. W. Babbitt, on Canyon Creek, adjacent to the south eastern limits of this city. He is authorized to expend the appropriation made by Congress for that building, and is making the requisite arrangements for its speedy erection.

The appropriations for these two objects, although usual in amount for the Territories, for such purposes, operate unequally, when we consider the difference in the price of building materials and labour, on the lakes and navigable rivers of the Great West, east of the Rocky Mountains, where one dollar is about equal to five in this region, where imported goods pay a tariff, for freight alone, of fifteen cents per lb., and lumber is scarce, and hard to get at any price. No building, at all suitable for the purposes designed, can be built for the amount appropriated. It is true, the money can be expended, but without much available effect, unless followed up by additional appropriations, either by the General Government, or the Territory. No particular blame can be attached to Congress, for it is presumed, had they been apprized of the precise nature of the subject in question, their appropriations would have been commensurate with their design in making them; and as it is, they will probably make them so, upon the proper representation being made.

During the high waters of the past season, much damage was done by sweep-

ing away the principal bridges across the largest streams. It is presumed that the counties in which they are located will rebuild them at their own expense, as soon as they are able, but as these bridges are a decided benefit to the travelling public at large, and the settlements are new, and so weak as to make it rather burthensome for them to build alone, it is but right that they should receive aid from the public funds.

With the exception of the Jordan bridge, which progresses slowly, and the Arsenal, which will soon be completed, but little can be said of public improvements; the people having been almost exclusively engaged in tearing down their houses, erecting forts and fortifications for their defence against the Indians. It has served to check many an enterprise already commenced, and many others in prospect, which otherwise would have been completed, or in successful progress. It will prove a salutary lesson to us hereafter, if we improve upon our present year's experience, and cause us to base our settlements upon a fair system of defence. The apprehensions of any danger from the Indians have appeared so distant and uncertain to the citizens of the Territory, that I have experienced great difficulty in convincing them that there could be any difficulty whatever.

The assessment for the present year, including a delinquency in the collection of last year, a portion of which it is presumed will yet be realized, and amount on hand, amount to - - - \$24,121 09

There has been paid on account of public improvements, such as Roads, Canals, Bridges, Arsenal, &c. - - - \$12,301 37

On account of Indian expeditions of previous years - - - 227 36

For ammunition - 158 90

Contingent expenses, including bounty on Wolves, issued prior to the repeal of the Act - 1,493 60.

\$14,181 23

Which leaves a balance in favour of the Treasury, of - - - 9,939 86

There have been issued during this year, warrants upon the Treasury, amounting to - - 14,834 92

Outstanding previous - 2,898 66  
Amount of supposed indebtedness not audited - 6,000 00

23,733 58

Of the above amount, there has been redeemed at the Treasurer's office - 10,003 66

Amount in Treasurer's hands - - - 1,298 41

11,302 07

Which leaves in circulation, with no available means on hand to redeem this amount - - 12,431 51

Delinquencies in the collections of the year 1852 - - - 6,463 00

Delinquencies in the collections of the year 1853 - - - 10,523 00

16,986 00

Which leaves a balance in favour of the Treasury, if all was collected, of - 4,554 49

Thus within two years we find very nearly the same amount of revenue arising from first two, and then one per cent. assessed. There is an unpardonable neglect, on the part of the people, to pay up their delinquencies, as also on the part of the officers in making prompt collection and return. A portion of the above calculations are based upon reports of former years, and on this account may vary a trifle when the present year's reports shall be received.

If the collections could be promptly made, and it is believed that under the present favourable condition of the country they might, the assessment of the per cent. might be still reduced, and as much realized as at present.

If officers would be vigilant, and energetic in the discharge of their duties, more property would be found to assess, which would also increase the revenue, although the rate be lessened.

I will also suggest that cities and counties might be limited in the assessment of their per cent. in order to lighten the taxes upon the people. The voluntary contributions of the people for public pur-

poses, and the self-reliance reposed in them by the General Government, in causing them to protect themselves from Indian hostilities at their own expense, seem to require that the burdens of taxation should be as light as possible, and compatible with the requirements of the Government. Much has, however, been accomplished through the Territory, incident to new settlements, which it is presumed will have a tendency to relieve the people of many burdens. Many have now got into forts, which are completed, or nearly so; a goodly number of dwellings and school houses are built, neighbourhood roads, and many bridges are made; a large amount of land is broken and fenced, and water ditches, &c., finished: consequently the people are better prepared than heretofore to pursue the more

profitable avocations, and at far less inconvenience and expense. You will therefore consider the necessities of the Territory, as well as the condition of the people, in fixing the per cent. upon the assessment of property; and if you should find it in your power, consistently, to make provision for the further encouragement of education, for the support of common schools, for manufactures, for the payment of expenses incurred for the suppression of Indian aggression, to aid in the construction of the public buildings, for the erection of bridges, and the support of the poor, you will find them all objects worthy of your consideration, and dependent upon some degree upon the judicious patronage of a liberal government.

(To be concluded in our next.)

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### The Latter-day Saints' Millennial Star.

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SATURDAY, APRIL 8, 1854.

**THE SPREADING OF THE WORK.**—Another emigration season has ended, and summer is fast hastening on. Many Elders and Saints have recently closed their labours in this land, and departed for the land of Zion, whilst others have stood up to fill the vacancies, and to carry on the work.

No doubt the Priesthood throughout the country are busily engaged in devising measures and making arrangements for the rapid and extensive spread of the work under their jurisdiction, during the coming year. This is right. The time has now come when the attention of the Priesthood and the Saints, after setting their own houses in order, should be directed to the propagation of the Gospel among their neighbours.

The work devolving upon the Saints, the Priesthood especially, in relation to their neighbours, appears to partake of a two-fold character—to save and to warn. The Elders are sent forth among the nations, to unfold to them the principles of salvation, and to administer the ordinances unto the people, so far as they are willing to be obedient. Where the people reject the Gospel, the Elders have to warn them of the consequences, and of the fast approaching hour when disobedience will meet its reward. The people are then left without excuse. If they do not escape the long-threatened judgments of the Almighty, they have themselves only to blame.

The Gospel has been preached for many years in the British Islands, and, for aught we know, the work here is far from being accomplished. The Spirit seems to linger around these islands, as though reluctant to leave them, and we have this assurance, that so long as integrity remains in the hearts of the rulers of the people, the Gospel will not leave these shores. So long, then, the Elders will have something to do, and plenty of it, and the time should be taken advantage of by them, they should work while it is called day, for the night may come on all at once, as the natural night



comes on between the tropics, and sooner than it may be expected, then no man can work, but Israel must retire from the nations to the places of refuge pointed out by the finger of revelation.

There are only two reasons for the cessation of the labours of the Elders among any people—recall, and persecution. When the authorities in Zion say, "It is enough," the Elders can justifiably leave the people. When the Elders are persecuted in one city or nation, they are justified in fleeing to another. But until this be the case as regards the British Isles, the work will continue, and the Elders will have the privilege of ministering to the people.

There are doubtless many places in this country, where the Gospel has not penetrated, or at most but imperfectly. Such places should be diligently visited, and the honest in heart who may abide therein, should be carefully sought out and instructed. And we would here say that the aim of the Elders should be to enlighten and instruct the people by the power of the Holy Ghost, more than by grandiloquent sermons. But it appears to us that if the Elders cultivate the Spirit of God, associate with the people, sympathize with them, enter into their feelings, and realize their joys and sorrows, influence may be obtained over the people, and then a humble word spoken in season may prove more enlightening to the mind, and more effective for salvation, than oratorical display, which, unaided by the power of God, falls coldly on the hearts of the people, and though it may excite, yet it fails to convince and convert.

In places where the Gospel has been preached for a considerable time, we would urge the Elders to continue their labours with all faith and diligence. The seed sown in past years may spring up and bear fruit most unexpectedly. We are aware that some people have so little appetite for the Gospel, that one meal in several years may seem to suffice for them, but the appetites of people change sometimes, and become keener than usual, and their aversion to some things changes into a most intense liking. When this is the case in spiritual matters, the dainty appetite for the Gospel gives place to a decided hungering after righteousness, which should be satisfied.

So long as the Elders are in the country, it is their duty to bestir themselves, and unceasingly endeavour to reclaim the inhabitants from the ways of folly. Fire-side or conversational preaching is oftentimes a useful means of winning over many to an obedience of the truth, and should be practised at every available opportunity. The active circulation of tracts is calculated to do a vast amount of good, in enlightening the reading and thinking portions of the community, as a tract of a few pages can be put in the pocket, and taken out and perused in leisure moments when no one is nigh, and the arrows of conviction may pierce the heart unobserved. The *Stars* would often be useful in circulation among those who are inquiring after the truth. The *Star* contains many instructive articles on doctrine, as well as important accounts of the position, progress, and prospects of the Church, and therefore would give the reader the latest correct information upon these things, information which many people much desire, and which would be likely to imbue them with the *existing spirit* of the work.

In conclusion, we would return our thanks to the Pastors and Presidents of Conferences, for their past favours to us in communicating intelligence concerning the work under their charge, and we would respectfully solicit a continuance of their communications, that we may be thoroughly "posted up" in regard to the advancement of the Redeemer's cause under our jurisdiction, and that we may be enabled to make such representations through the *Star*, as shall cause it to reflect as faithfully as possible, though briefly, the current history of the great work of God. And to this

and, we are ever thankful and gratified to receive any newspaper, tract, or pamphlet; which may contain intelligence affecting the interests of the kingdom which we are anxious to see prevail over the earth, and bring into subjection every other power or authority that exists.

**HOME INTELLIGENCE—Cheltenham Conference.**—Cheltenham, March 20, Elder Joseph France writes. The meetings in Cheltenham were well attended, the congregations increasing weekly. Baptisms were frequent.

**FOREIGN INTELLIGENCE—Calcutta.**—We have received the *Calcutta Citizen* of Dec. 19, and 29, containing two letters from Elder N. V. Jones to the Editor, on the subject of polygamy. These letters appear to have been elicited by certain correspondence on the subject, which had appeared in a previous number of the *Citizen*. Elder Jones plainly answers some leading objections which are often made to the doctrine of a plurality of wives. No doubt his letters would do good among the Calcuttians.

**DEPARTURES.**—Elder Thomas Obray, late President of the Malta Mission, and Elder Joseph Richards, from Calcutta, embarked on the steamship *City of Manchester*, March 22, for Philadelphia, on their way to the Valley.

Elder Thomas Colborn sailed on the *Ashburton*, Captain McWilliams, March 21, for New York.

Elder Colborn's appointment was originally to Germany, but upon arriving in England, with other missionaries for Europe, he was advised by Elder Daniel Carn, then President of the German Mission, to remain in England, there being no opportunity of making his services available to that mission. He therefore received an appointment from us to labour under the direction of Elder Charles Smith, in the Derbyshire, Nottinghamshire, and Leicestershire Conferences, where he has spent the winter in spreading the work and building up the Saints, which his long acquaintance with the Church enabled him to do with advantage.

No opening having occurred, up to the present, to render it advisable for Elder Colborn to proceed to Germany, he has determined to visit his friends in the United States, which we understand he does with a cheering prospect of bringing them to a knowledge of the latter-day work. May the blessing of the Lord crown his efforts with success.

Elder Daniel Toner sailed on the *Old England*.

Elder John O. Angus sailed on the *Old England*, and not on the *John M. Wood*, as stated in a part of our impression of *Star* No. 12.

## HISTORY OF JOSEPH SMITH.

(Continued from page 204.)

[1838] Some time in July we succeeded in publishing the third number of the *Elders' Journal*; Joseph Smith, junior, Editor; T. B. Marsh, Printer and publisher. In this number of the *Journal* was published the following Epistle of David W. Patten,

one of the Twelve Apostles of the last days—  
*To the Saints scattered abroad—*

Dear Brethren—Whereas many have taken in hand to set forth the kingdom of God on earth, and have testified of the grace of God,

as given unto them to publish unto you, I also feel it my duty to write unto you, touching the grace of God given unto me, to you-ward, concerning the dispensation we have received, which is the greatest of all dispensations, and has been spoken of by the mouth of all the holy Prophets since the world began.

In this my communication to you, I design to notice some of these prophecies. Now the Apostle Paul says on this wise: "For I would not, brethren, that ye should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob." What is it that he says? "For I would not have you ignorant." Ignorant of what? Why of this mystery, that blindness in part had happened unto Israel. And to what end? Why, that salvation might come unto the Gentiles. See Rom. xi. 12, 13. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" "For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office." Now we are to understand the Apostle, as speaking of the return of Israel, when he said, "How much more their fulness," in their return. "For I would not have you ignorant concerning this matter," that blindness will depart from them in the day that the fulness of the Gentiles is come in. And the reason is very obvious, because it is said, that "Out of Sion shall come the deliverer;" and for what cause? Why? That the word of God might be fulfilled, that this deliverer might, through the grace and mercy of God "turn away ungodliness from Jacob." This work evidently commences at the time God begins to take the darkness from the minds of Israel, for this will be the work of God by the deliverer, for he shall turn away ungodliness from the whole family of Jacob, "for this is my covenant unto them, when I shall take away their sins."

Now, then, we can see that this deliverer is a kind of Harbinger or Forerunner, that is, one that is sent to prepare the way for another; and this deliverer is such a one, for he comes to turn away ungodliness from Jacob, consequently he must receive a dispensation and an authority suitable to his calling, or he could not turn away ungodliness from Jacob, nor fulfil the Scriptures. But the words of the Prophet must be fulfilled, and in order to do this, to this messenger must be given the dispensation of the fulness of times, according to the Prophets. For

Paul says again, in speaking of the dispensation of the fulness of times, Ephesians i. 9: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." And Isaiah says, chap. xi. 11, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people." Now is the time that the deliverer shall come out of Zion and turn away ungodliness from the house of Israel. Now the Lord has said that he would set his hand the second time, and we ask, for what, but to recover the house of Jacob? For what have they fallen? Most assuredly they have broken the covenant that God had made with their fathers, and through their fathers with them. For Paul says, Rom. xi. 19, 20, "Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear."

Now it is evident that the Jews did forsake the Lord, and by that means they broke the covenant, and now we see the need of the Lord setting His hand the second time to gather his people according to Eph. i. 10, "That the dispensation of the fulness of times," &c. Now, I ask, what is a dispensation? I answer it is power and authority to dispense the word of God, and to administer in all the ordinances thereof. This is what we are to understand by it, for no man ever had the Holy Ghost to deliver the Gospel, or to prophesy of things to come, but had liberty to fulfil his mission; consequently the argument is clear; for it proves itself; nevertheless I will call on the Scriptures to prove the assertion. Ephesians iii. 2, "If ye have heard of the dispensation of the grace of God, which is given me, to you-ward; how that by revelation he made known unto me the mystery; as I wrote in a few words." And also, Colossians i. 25, "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God." It is evident, then, that the dispensation given to the Apostle, came to him by revelation from God. Then by this we may understand, in some degree, the power by which he spoke, and also the dispensation of the fulness of times.

Now, this, at first thought, would appear very small to some who are not acquainted with the order of God from the beginning; but when we take under consideration the plan of God for the salvation of the world, we can readily see that plan carried out most

faithfully in all its bearings. See after the fall of Adam, the plan of salvation was made known to him of God himself; who in like manner, in the meridian of time, revealed the same in sending His first begotten Son Jesus Christ, who also revealed the same to the Apostles; and God raised him from the dead to perfect the plan, and the Apostles were made special witnesses of that plan, and testified that in the dispensation of the fulness of times, God would gather together in one, all things in Christ, whether they be things in heaven, or things on the earth.

Now the thing to be known is, what the fulness of times means, or the extent and authority thereof. It means this, that the dispensation of the fulness of times is made up of all the dispensations that ever have been given since the world began, until this time. Unto Adam first was given a dispensation. It is well known that God spake to him with his own voice in the garden, and gave him the promise of the Messiah. And unto Noah also was a dispensation given; for Jesus said, "As it was in the days of Noe, so shall it be also in the days of the coming of the Son of man;" and as the righteous were saved then, and the wicked destroyed, so it will be now. And from Noah to Abraham, and from Abraham to Moses, and from Moses to Elias, and from Elias to John the Baptist, and from then to Jesus Christ, and from Jesus Christ to Peter, James, and John, the Apostles all having received in their dispensation by revelation from God, to accomplish the great scheme of restitution, spoken by all the holy Prophets since the world began; the end of which is, the dispensation of the fulness of times, in which all things shall be fulfilled that have been spoken of since the earth was made.

Now the question is, unto whom is this dispensation to be given? Or by whom to be revealed? The answer is, to the deliverer that was to come out of Zion, and given to him by the Angel of God. Revelations xiv. 6, 7, "And I saw another angel, fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Now observe, this angel delivers the everlasting Gospel to man on the earth, and that, too, when the hour of the judgments of God had come on the generation in which the Lord should set his hand the second time, as stated above. Now we have learned that this deliverer must be clothed with the power of all the other dispensations, or it could not be called the fulness of times; for this is

what it means, that all things shall be revealed both on heaven and on earth; for the Lord said there was nothing secret that should not be revealed, or hid that should not come abroad, and be proclaimed upon the house top, and this may with propriety be called the fulness of times.

The authority connected with the ordinances, renders the time very desirable to the man of God, and renders him happy, amidst all his trials and afflictions. To such a one through the grace of God we are indebted for this dispensation, as given by the angel of the Lord. But to what tribe of Israel was it to be delivered? We answer, to Ephraim, because to him were the greater blessings given. For the Lord said to his father Joseph, A seer shall the Lord raise up of the fruit of thy loins, and he shall be a choice seer unto the fruit of thy loins. Yea, he truly said, Thus saith the Lord, a choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly, and unto him will I give commandment that he shall do a work for the fruits of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with their fathers. And I will give unto him a commandment that he shall do none other work save the work which I shall command him, and I will make him great in mine eyes, for he shall do my work, and he shall be great like unto Moses; and out of weakness he shall be made strong, in that day when my work shall commence among all people, unto the restoring of the house of Israel, saith the Lord.

And thus prophesied Joseph, saying — Behold, that seer will the Lord bless, and they that seek to destroy him shall be confounded. Behold, I am sure of the fulfilment of this promise, and his name shall be called after the name of his father, and he shall be like unto me, for the thing which the Lord shall bring forth by his hand, by the power of the Father, shall bring forth my people unto salvation.

And thus prophesied Joseph, "I am sure of this thing, even as I am sure of the promise of Moses;" 2nd book of Nephi, second chapter. And again, Jesus says, as recorded in the Book of Mormon, page 526, second edition, "Behold, my servant shall deal very prudently; he shall be exalted and extolled, and be very high. As many as were astonished at thee. . . . So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had been told them shall they see; and that which they had not heard shall they consider." Upon this servant is bestowed the keys of the dispensation of the fulness of times, that from him the Priesthood of God, through



our Lord Jesus Christ, might be given to many, and the order of this dispensation established on the earth. And to the Church he has said by commandment, (see Book of Commandments, 40th section, second paragraph): "Wherefore, meaning the Church, thou shalt give heed unto all his words and commandments, which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive as if from my own mouth, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you."

Now, my readers, you can see in some degree the grace given to this man of God, to us-ward: that we, by the mercy of God, should receive from under his hands, the Gospel of Jesus Christ, and having the promise of partaking of the fruit of the vine, on the earth, with him, and with the holy Prophets and Patriarchs, our fathers. For those holy men are angels now; and those are they who make the fulness of times complete with us; and they who sin against this authority given to him (the before mentioned man of God), sin not against him only, but against Moroni, who holds the keys of the stick of Ephraim; and also Elias, who holds the keys of bringing to pass the restitution of all things; and also John, the son of Zacharias, which Zacharias Elias visited, and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias, which John I have sent unto you, my servants Joseph Smith, junior, and Oliver Cowdery, to ordain you to this first Priesthood, even as Aaron; and also Elijah who holds the keys of committing the power to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also Joseph and Jacob and Abraham, your fathers, by whom the promises remain; and also Michael, or Adam, the Father of all, the Prince of all, the Ancient of days; and also Peter and James and John, whom I have sent unto you, by whom I have ordained you, and confirmed you to be Apostles and especial witnesses of my name, and bear the keys of your ministry, and of the same things I revealed unto them, unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times, and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth.

Therefore, brethren, beware concerning yourselves, that you sin not against the authority of this dispensation, nor think lightly of those whom God has constituted worthy for so great a calling, and for whose sake He hath made them servants unto you, that

you might be made the heirs of God to inherit so great a blessing, and be prepared for the great assembly, and sit there with the Ancient of days, even Adam our Father, who shall come to prepare you for the coming of Jesus Christ our Lord; for the time is at hand, therefore gather up your effects, and gather together upon the land which the Lord has appointed for your safety.

DAVID W. PATTEN.

Wednesday, August 1st. I tarried at home with my family, also the 2nd and 3rd, to refresh myself after my many late fatigues and arduous duties which I had been called to perform. During this period the camp had stopped to rest their teams, and the brethren were engaged in making half-a-mile of turnpike, and other like jobs, to procure means to prosecute their journey; and the evening of the 4th, the names were called, and those who could not give a reasonable excuse for absents themselves from labour, were reprimanded by the Council, who directed they should receive no rations, according to the Scripture, "the idler shall not eat the bread of the labourer." Three brethren were appointed assistant Counsellors and Judges to settle minor difficulties in the camp.

Sunday 5th. I attended meeting. Elder Erastus Snow preached, after which I addressed the congregation, and particularly the Elders, on the principle of wisdom, &c. President Rigdon preached in the afternoon, and several were confirmed, among whom was Frederick G. Williams, who had recently been re-baptized.

Monday 6th. This morning my Council met me at my house, to consider the conduct of certain Canada brethren, who had settled on the forks of Grand River, contrary to counsel. On investigation, it was resolved that they must return to Adam-ondi-ahman, according to counsel, or they would not be considered one with us.

This day the citizens of Caldwell county assembled at Far West, and organized by calling Elias Higbee to the Chair, and appointing George W. Robinson Secretary. W. W. Phelps having resigned the office of Post-master, it was voted unanimously that Sidney Rigdon be recommended to the Postmaster General, as the person of our choice to fill the place of W. W. Phelps, as Postmaster in this city.

In the afternoon, the citizens of Far West assembled in the school house and

organized the meeting by calling Judge Elias Higbee to the chair, and appointing George W. Robinson, Secretary. I stated to the meeting, that the time had come when it was necessary that we should have a weekly newspaper, to unite the people, by giving the news of the day, &c., when it was unanimously agreed that such a paper be established, and that President Sidney Rigdon should be the editor. It was voted that a petition be circulated to locate the county seat at Far West. I addressed the meeting on the propriety of the measure, and also on the duty of the brethren to come into cities to build and live, and carry on their farms out of the cities, according to the order of God. President Rigdon and brother Hyrum Smith spoke upon the same subject.

Some two weeks previous to this, Judge Morin, who lived at Mill Port, informed John D. Lee and Levi Stewart, that it was determined by the mob to prevent the "Mormons" from voting at the election on the sixth day of August, and thereby elect Colonel William P. Peniston, who led the mob in Clay county. He also advised them to go prepared for an attack, to stand their ground, and have their rights.

The brethren, hoping better things, gave little heed to Judge Morin's friendly counsel, and repaired to the polls at Gallatin, the shire town of Davies county, without weapons.

About eleven o'clock A.M., William P. Peniston ascended the head of a barrel, and harangued the electors for the purpose of exciting them against the "Mormons," saying that the "Mormon" leaders were a set of horse thieves, liars, counterfeits, &c.; "and you know they profess to heal the sick, cast out devils, &c.; and you know that is a damned lie;" that the members of the Church were dupes, and not too good to take a false oath on any common occasion; that they would steal, and he did not conceive property safe where they were; that he was opposed to their settling there; and if they suffered the "Mormons" to vote, the people would soon lose their suffrage; "and," said he, addressing the Saints, "I headed a mob to drive you out of Clay county, and would not prevent your being mobbed now!" when Richard (called Dick) Welding, the mob bully, just drunk enough for the occasion, began a discussion with brother Samuel Brown, by saying "the Mormons were not allowed to vote in Clay county, no more

than the damned negroes," and attempted to strike Brown, who gradually retreated, parrying the blow with his umbrella, while Welding continued to press upon him, calling him a damned liar, &c., and attempting to repeat the blow on Brown.

Perry Durphy attempted to suppress the difficulty by holding Dick's arm, when five or six of the mobbers seized Durphy and commenced beating him with clubs, boards, &c., and crying, "*Kill him, kill him, God dam him, kill him,*" when a general scuffle commenced with fist and clubs, the mobbers being about ten to one of the Saints. Abraham Nelson was knocked down, and had his clothes torn off, and while trying to get up was attacked again, when his brother, Hyram Nelson, ran in amongst them, and knocked the mobbers down with the butt of his whip. Riley Stewart struck Dick Welding on the head, which brought him to the ground. The mob cried out, "Dick Weldin's dead, by God; who killed Dick?" And they fell upon Riley, knocked him down, kicked him, and hallooed, "Kill him, God damn him, kill him; shoot him, by God," and would have killed him, had not John L. Butler sprung in amongst them and knocked them down. During about five minutes it was one continued knock down, when the mob dispersed to get fire arms.

Very few of the brethren voted. Riley, escaping across the river, had his wounds dressed, and returned home.

Butler called the brethren together and made a speech, saying, "We are American citizens; our fathers fought for their liberty, and we will maintain the same principles," &c.; when the authorities of the county came to them, and requested them to withdraw, stating that it was a premeditated thing to prevent the "Mormons" voting.

The brethren held a Council about one-fourth of a mile out of town, where they saw mobbing recruits coming in, in small parties, from five and ten, to twenty-five in number, armed with clubs, pistols, dirks, knives, and some guns, cursing and swearing.

The brethren not having arms, thought it wisdom to return to their farms, collect their families, and hide them in a thicket of hazel bush, which they did, and stood sentry around them through the night, while the women and children lay on the ground in the rain.

(To be continued.)

## THE BOMBAY MISSION.

ARRIVAL FROM CALCUTTA OF ELDERS LEONARD AND MUSSER—MISSIONS TO KURACHEE AND BELGAUM—DEPARTURE OF ELDERS WEST AND DEWEY FOR SIAM.

Bombay, February 14, 1854.

Beloved S. W. Richards—With pleasure I take my pen in hand to address you a few lines. Through the blessing of the Lord I am well, and in good spirits.

On the 29th of December last, after taking an affectionate leave of our brethren and sisters in Calcutta, in company with Elder Amos M. Musser, I went on board the ship *Nobe*, Richard Evans, master. She had, during the day, dropped down and anchored off Oodly Bazaar, where we were detained until January 1st, when we weighed anchor and proceeded slowly down the river, being ten days in getting to the "Sand Heads," a distance of only one hundred and forty miles. We there discharged our pilot, and put to sea under a light but favourable breeze, passed Point de Gal, Ceylon, January 19th, and arrived at Bombay, February 9th, forty days from Calcutta, having had an agreeable but tardy passage, on account of calms and head winds up the Malabar coast.

Upon our arrival we were introduced to Mr. Ely, the American Consul, who treated us kindly, and offered to render us any necessary assistance in his power. We found the Saints in tolerable health, with the exception of Elder Findlay, who was suffering under a fever, although he is now much better.

It is determined that Elder Musser and myself shall proceed to Kurachee, about 900 miles to the north-west, and intro-

duce the Gospel in that part of the vineyard. Brother Findlay has concluded to go to Belgaum, about three hundred miles south-west, accompanied by a learned native, plant the Gospel there, in the *Mahrattée* tongue, if no other, which he is nearly master of, and leave affairs here in charge of Brother Davies, who is a good man.

We have learned, of late, that the work is prospering at Poonah. More expect to be baptised soon.

Brothers West and Dewey left here about one month ago, for Siam. May the Lord open their way, for, in all human probability, they will have a hard time.

Although this is a hard country, and the honest in heart are far apart, and hard to find, yet we are determined, by the help of God, to search them out, and preach them the Gospel; though the greater number will reject the truth, we will leave them without excuse. To this end, may the Lord inspire our hearts to continue faithful, that we may yet be able to do much good in this dark and benighted land.

May the God of Israel bless, prosper, and preserve you and all the faithful Saints, in the name of Jesus. Brothers Findlay, Davies, and Musser join with me in love to you and all inquiring friends.

Yours in the New and Everlasting Covenant.

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## VARIETIES.

The great secret in the accomplishment of our wishes, is the ability to avail ourselves of the most favourable opportunities.

There exists in the human nature a disposition to murmur at the disappointments and calamities incident to it, rather than to acknowledge with gratitude the blessings by which they are more than counterbalanced.

The *News of the World* says—"No need of impressment, no conscriptions here. Men new landed from long exile in the tropics, pray to be led against the Muscovite. Corporals pray to be drafted, that they may serve as privates in the regiments drafted for service. The Horse Guards is choked up with officers pressing forward to be nominated to the post of danger. The Admiralty is besieged with lieutenants ready to sail in the teeth of Sebastopol cannon, and calling to be commissioned to lay Cronstadt in ruins."